

# *The Brooklyn Jewish Center Review*

*December, 1946*

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### HON. RICHARD C. PATTERSON

Until recently Ambassador to Yugoslavia. Guided American affairs in troubled Yugoslavia and is intimately acquainted with Tito's regime and Russia's foreign policy

SUBJECT:

"Behind Tito's Iron Curtain"

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Former Chaplain in the Pacific area with the Armed Forces.  
Well-known Detroit Rabbi, writer and lecturer

SUBJECT:

"American Jewry—A Critique and an Appraisal"

JANUARY 13th

### MME. FRANCES PERKINS

Former Secretary of Labor under President Franklin D. Roosevelt. Only woman ever to attain cabinet rank. One of the foremost women in the world today. Author of the recent best-seller "The Roosevelt I knew"

SUBJECT:

"The Destiny of Labor"

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### O. JOHN ROGGE

Until recently Special Assistant to the U. S. Attorney General; prosecutor of the sedition trial; head of mission to Germany to investigate Nazi links to Fascist groups in America

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[SUBJECT TO BE ANNOUNCED]

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### MICHAEL J. AHERN

Senior Professor, Department of Science, Western College. Father Ahern has been active in the work of the National Council of Jews and Christians since its inception and has spoken extensively on the movement for tolerance and good will throughout the world, especially in the United States; a work in which he has been interested for nearly two decades

## ANOTHER EFFORT TO ERADICATE PREJUDICE BY LAW

**B**Y A recent Executive Order, President Truman has focused national attention on one of the most serious problems affecting American life. The order created the President's Committee on Civil Rights and directed that Committee to prepare a written report, incorporating recommendations for the adoption, either by legislation or otherwise, of effective means and procedures for the protection of the civil rights of the people of the United States. In the text of the Order the President called attention to the fact that, while the protection of constitutional liberties is the duty of the Federal Government, the fulfillment of this duty is often prevented by inadequate civil rights. The President felt compelled to note that, from time to time and in various places, individuals "have been killed, maimed or intimidated." There is ample reason for the disturbance felt by the President. Since the close of the war there have been numerous instances of inter-racial friction which have culminated in wanton outbursts of mob violence and even murder. Other examples, in lesser degree, of the same disregard for law and the rights of the citizen are even more numerous. The manifestations of this un-American spirit have ranged from the desecration of cemeteries and synagogues to the killing of defenseless Negroes. Sadly enough, where prosecution has been undertaken by local authorities, it has in many instances failed because local juries have, in violation of their oaths to render true verdicts on the facts, condoned the acts of the criminals by verdicts of acquittal.

These miscarriages of justice are proof of the underlying difficulty of any program such as that projected by the Presi-

dent's order. In the last analysis the situation which concerns us—and all thoughtful people—is one which will respond to either one, or both, of two methods of treatment. The first cure for the evil is one which cannot be achieved except over a long period of time and by an intensive process of re-orientation and re-education. Prejudices which are inherent in the history of race relations cannot be eradicated by law. Men must be taught by precept and example to live together in mutual understanding, and with a mutual respect for the common rights of all. To be specific: Bilboism in Mississippi will not disappear because a law is enacted or even if Bilbo is silenced. He is not the cause, but merely a manifestation, of an evil spirit. Those whose *weltanschauung* he expresses must be spiritually re-born; and that is obviously a conversion which comes hard and takes time.

Another difficulty in the situation is the complex nature of our legal organization. Most crimes are cognizable in state courts, and it is but rare when the occasion arises when the Federal Government can undertake prosecution. It does not appear probable that within the framework of our Constitution, any curative statutes can be enacted. The division of the functions and powers of the state and Federal governments is a matter of organic constitutional law and the Federal government cannot take over any of the powers of the state governments merely through the action of Congress. Constitutional amendments are necessary to effect this purpose.

This difficulty, however, is not in itself unconquerable. A good beginning in

bringing about a desire for such amendments would be, for instance, more forceful action in sponsoring the passage of other allied laws which it is within the power of Congress to enact. Thus, a more energetic campaign on behalf of the Anti-Poll Tax Laws would not only stimulate public interest in the general problem, but would serve notice on the opponents of such legislation that the country is in sympathy with an entirely different concept of American living. So also, the enactment of a strong and working Federal Employment Practice Act would have the same result. Vigorous Federal prosecution of persons indicted for sedition (and all of these cases involve more than incidental disruptive Nazi and Fascist race hatred activities) would be an earnest example of the government's determination to stamp out the practice.

As a matter of suggestion, we point to the fact that there are already in the field a number of organizations whose experience can be of great value to the President's Committee. The National Conference of Christians and Jews, the National Association for the Advancement of Colored People, the Anti-Defamation League and similar organizations have garnered a wealth of material, all of which can easily be put at the disposal of the President's Committee. Public acceptance by the Committee of the assistance of these bodies will in itself have the important effect, not only of focusing attention on the problem, but of pointing out to the people that the problem is one of national magnitude and of importance sufficient to engage the attention of our government.

The act of the President in thus taking cognizance of the fundamental problem is one which should earn for him a

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### THE NEGLECTED SHAMUSH CANDLE

THE festival of Chanukah, which we celebrated during the past week, brings to mind the very beautiful thought expressed by the immortal Theodore Herzl about a half a century ago. He noted, in observing the Chanukah lights, that all honor was concentrated upon the lights which were increasingly kindled every day, but that hardly any notice was given to the *Shamush*—the candle with which the lights were kindled. This *servant* of light, after performing its task, was put aside and received no attention whatsoever.

And yet, mused Herzl, what a wonderful and significant role that *Shamush* light played! Were it not for it, all the other lights would never have been kindled! Herzl developed the theme that the Jew, throughout his history, was the *Shamush* kindling the lights in the Menorah of humanity and civilization. And his fate was the customary fate of the *Shamush* of the Chanukah lamp—disregarded, uncredited—nay, even more, abused and hated for playing that very role in history.

grateful acknowledgment from all right-thinking citizens. The problem itself is one whose solution deserves the cooperation of all Americans, both as individuals and as organized groups. The progress of the Committee's work will, we hope, from time to time be submitted for public examination and suggestion. If its work is successful (and it must be among our dearest hopes that it will succeed) then a step will have been taken which will immeasurably improve the quality of American life and which will point towards happier days among the various races, religions and groups which make up the American People.

—WM. I. SIEGEL

But that is the glorious destiny of the Jew—to be the kindler of light!

Living as we do in a world still enveloped in darkness, there is great need for the light of spiritual and moral truth which came to us from Sinai's heights. At this season of Chanukah, the Festival of Dedication, let us rededicate ourselves to our historic role. Let each of us strive to kindle a light of hope and faith in the broken lives of our brethren in the European lands. Let us strive to kindle a new light of glory and strength in that new Jewish life that is dawning in Eretz Israel. Let each of us be a *servant* of light, constantly increasing the light of

our religion and culture in the hearts and minds of American Jews, so that they may indeed symbolize a Menorah of God's light in this blessed land of ours. Let us join with all liberal forces in America to kindle ever new and increasing lights of genuine democracy in our beloved country, and let us, together with all forward looking people, work to kindle the light of peace and brotherliness among all the peoples of the world.

Yea, it is good to behold and to bless the bright lights burning in the Menorah, symbolizing as they do the lights of true civilization which we hope and pray may illumine the world. But let us also not fail to regard and to appreciate the humble *Shamush* who makes this illumination possible. To play this important role of *servant of light* carries the great challenge that comes to each of us today.

Israel H. Ben-Zion

### United Nations Act in Behalf of Jews

READING Jewish organizations hailed the adoption by the Council of Foreign Ministers of clauses in the peace treaties with Hungary and Rumania insuring the restoration of civil rights and the restitution of property to Jews in the two ex-satellite countries.

Specifically, the Council of Foreign Ministers agreed that Rumania and Hungary must undertake not to discriminate against Jews or other persons for racial or religious reasons and must turn over heirless Jewish property to local Jewish relief organizations, if that property was confiscated by the governments of the countries during the war under the then existing anti-Jewish laws.

The clause providing for the transfer of heirless property to Jewish relief groups was offered by the British at the Paris peace conference and was strongly supported by U. S. Secretary of State Byrnes. It was finally accepted by Soviet Foreign Minister Molotov, who originally objected to this clause.

☆

THE Egyptian delegation at the United Nations failed in two attempts to pre-

vent the proposed International Refugee Organization from cooperating with private Jewish relief organizations working for resettlement of refugees. Both of its proposals were rejected by the U.N. Social, Humanitarian and Cultural Committee, thus making it possible for Jewish relief groups to work with the I.R.O. in resettling displaced Jews.

A sub-committee of the U.N. Legal Committee meanwhile approved the outlawing of genocide by embodying in a resolution the following principles: Genocide is an international crime for which private individuals and public officials can be punished; member states are urged to enact genocide laws; international collaboration is necessary to prevent and repress genocide; the Economic and Social Council is asked to draw up an international convention for submission at the next session of the General Assembly.

A Polish recommendation to include anti-racial and anti-religious propaganda in the definition of genocide will be mentioned in the sub-committee report, but not as part of its proposed resolution.



# THE 22nd WORLD ZIONIST CONGRESS

**A**GAINST a background of spirited pre-Congress caucuses of all parties comprising the World Zionist Organization, the 22nd World Zionist Congress opened in Basle, Switzerland, December 9th, with an address by Dr. Chaim Weizmann, President of the World Zionist Organization and of the Jewish Agency. More than 370 delegates from 61 countries as well as 2,000 guests including diplomats from various legations in Switzerland, overflowed the historic meeting hall in Basle, where fifty years ago Herzl opened the first congress.

Dr. Weizmann, in his address, appealed to the British Government either to carry out the provisions of the Palestine mandate "in the spirit and in the letter" or to surrender the mandate after first creating a "political finality" in Palestine by establishing a Jewish State.

The aged Zionist leader scathingly condemned the use of terrorism in Palestine. Terrorist activities, he said, are alien to the Jewish spirit and an insult to Jewish history. "Jews came to Palestine to build, not to destroy," he pointed out. He denounced the "heroics of suicidal violence," and called for the "courage of endurance."

Touching upon the question of Arab-Jewish relationship, Dr. Weizmann said that this relationship "is too often envisaged in terms of incompatibility and conflict." He reviewed Arab-Jewish relations since the period following World War I to prove that "it was not always so," and pointed out that the Arab people now possess seven independent states and that they have emerged unscathed from wars which have devastated the Jews.

"Before the whole world I have said that our work has brought no injury to the Arab peoples," he declared. "Against the sterile assumption of conflict, we set the higher conception of potential accord. We wish to bring Jewish effort into harmony with the wider interests of the Middle East. But if we are to do this, the respect which we give to the national rights of others must be recognized for us."

Dr. Emanuel Neumann, Vice-President of the ZOA, opened the full dress political debate with a scathing attack upon

*As the Review goes to press the Zionist Congress is still in session. The concluding roundup of Congress news will be published in the next issue.*

the partition plan, which he charged "has abandoned the principle of a Jewish state in an undivided Palestine."

He warned against the participation of the Jewish Agency in the London Conference on Palestine, asserting that the conference should be regarded "as a maneuver of the British government designed to promote its own basically anti-Zionist policy."

Dr. Neumann charged that the "new line" adopted by the executive at its conference in Paris was a failure without any results to justify it. "The executive experimented and its experiment failed," he said. They speculated on the hope that a compromise would be accepted and they lost. It was a costly experiment. The Zionist movement will continue to pay a heavy price for it in many ways.

The partition plan has not been accepted by the British as a basis for discussion, nor does it find favor with the Arabs, Dr. Neumann pointed out. He added that if some Arabs are inclined to accept the partition scheme, they are "discreetly silent" about it. "The Arab official position is as inflexible, as adamant as before," he asserted.

A statement by Dr. Silver that many Zionists regarded the partition proposal of the Jewish Agency as "an error in judgment" and that this proposal was presented in a "most unfortunate way" was a signal for a short demonstration by part of the audience, which stamped its feet and applauded. The delegates also applauded when he warned against trusting "constant unrepentant sinners" with the task of negotiating on Palestine.

"The establishment of a Jewish state in our time is the only conceivable recompense of any that can be conceived at all for the slaughter of 6,000,000 Jews," he said.

Dr. Weizmann received a tremendous ovation when he arose to deliver his re-

ply to Dr. Silver. He reiterated his support of the Jewish Agency's partition plan, stating that while many mistakes may have been made, the Agency's letter to the Colonial Secretary proposing partition was not one of them. Declaring that he did not know whether sending the letter had been tactically correct, he said: "I am not a tactician. I will leave that to the generals." He disclosed that as far back as the closing months of the Churchill regime, a special ministerial committee worked on a partition plan.

He warned the delegates that if they believed that Britain and the United States would fight over the issue of Zionism, they were badly mistaken. Replying to those who have been urging a reorientation of the Zionist movement towards other countries besides England, the aged Zionist leader said: "I have not seen any other government rushing to build up the Jewish state."

Ben Gurion, defending the partition scheme, said that he was convinced that a smaller part of Palestine under sole Jewish control is preferable to a larger part under British or Arab control.

Challenging Dr. Silver, Ben Gurion asked the president of the Zionist Organization of America the following questions: "Are you for or against the partition? Will you fight partition if it is offered to us? Why did you not pass any resolution against partition where it was possible for you to do it?" The last question referred to the recent Atlantic City convention of the Zionist Organization of America.

However, this is not a propitious time to seek a final solution of the problem, the Agency chairman continued. "The lesson of Transjordan, which was made a kingdom by an agreement between Britain and the Arabs, without our being considered at all, and concerning which Bevin was backed by the United Nations, should make us think," he said. "We must find a way by which what happened with Transjordan shall not happen to large parts of Palestine. We must formulate our rights to immigration and settlement in the whole of Palestine. We must be given the sovereign rights to build part of Palestine."

# THE PROPHETS

A New Series of Wood Engraving  
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## 4. AMOS

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

And he said:  
The Lord roareth from Zion,  
And uttereth His voice from Jerusalem;  
And the pastures of the shepherds shall  
mourn,  
And the top of Carmel shall wither.

— *From Amos, Chapter 1*

*The Good Old Chanukah Days  
As They Live in the Heart of One Man*

## CHANUKAH MEMORIES

By HAROLD BERMAN

CHANUKAH! What a charm is spread over this word! What a rich and inexhaustible source of joy and unalloyed happiness lay hidden within that lone word for the Jewish child of the Ghetto, obliged as he was to spend his entire days, and quite often a goodly part of the night, in a close, stuffy and sometimes dark room named a school, with little opportunity to see the great without spread before him in the glory of the bright, streaming sunlight.

One can therefore appreciate the outbursts of joy with which the near approach of Chanukah was greeted by the boys, big and little, of our townlet. For now, we truly felt, we would have the chance to enjoy the golden sunshine for at least part of the day. For eight long days we would have half-holidays at school. We would not have to trudge home in the dark, shambling along the glassy ice-surfaced dark streets, guided only by the feeble light of a flickering lantern held in our hand, the dreary loneliness dispelled only by a medley of home-made ditties which we would sing to bolster up a constantly ebbing courage.

On a certain autumn Sabbath, Yosele heard the chazan of the townlet, a man famed for his musical ability, though he had never learned to read a note, "bless" the coming month of Kislev in which happy month the great festival was to occur. Joy surged in Yosele's breast at the mere mention of the magic word; all the dormant hopes suddenly revived in his bosom. Like a good business man, he sat down at once to calculate the number of days that were to elapse ere the dawn of that happy day when Chanukah would begin. He ran home and up to the garret to inspect the stock of broken pewter dishes that he had been carefully accumulating throughout the long year. They would be melted into *dreidlach*, to be played with for pennies on those festive days.

On the next day, when Yosele came to *cheder*, he discovered the rabbi nursing a bandaged finger while his hand fondled lovingly a round and hollowed length of a stick. It was the "form," or die, of a *driedel*, in which these quaint four-cornered or winged little toys were to be cast. The expression on the rabbi's face spoke eloquently of the satisfaction of achievement. It seemed to say that it

was well worth all the trouble, as well as a battered hand, to succeed in achieving such a masterpiece of die-casting. And what a product it was! It boasted bright Hebrew letters as well as "wings" on all its sides, and had a base that could "stand" the "Eighteen Blessings" for a reasonably long while.

During the three weeks that were to pass before the arrival of Chanukah, the rabbi kept speaking only of *dreidlach*, of broken spoons and fragments of plates, while the customary studies were being more and more relegated to the back-ground.

The usher, or assistant-teacher, was busying himself with fashioning *dreidlach* out of wood, and since he used the broom-handle for this unauthorized purpose, the *rebbeztin's* exploding crescendo was now added to the general pandemonium of the little *cheder*.

The long-awaited day finally arrived. Lessons were over for the time being, though it was yet quite early. All the boys were sitting around the large deal-table listening breathlessly to the rabbi's tale of that wonderful little lamp that burned brightly for eight days; of Judith and Holofernes, and their meal of dry, hard cheese, but never a word did Yosele and his comrades hear of Judah the Maccabean and his brothers who, with a handful of followers, fought bravely against the hosts of the Syrian invaders. And so Yosele remained blissfully ignorant of his people's great heroes.

The rabbi now wrapped one of his hands with a thick coating of rags, and grasped the hollow wooden "form" in his other hand. His assistant held over the fire the old pan filled with molten pewter. The moments were tense and exciting. The first *driedel* came out absolutely perfect—so bright, so clean-looking and with letters that stood out in brilliant vividness. The next one was fair. But the third, instead of going into the hollowed stick, found its way onto the rabbi's hand. The result can easily be

imagined—behold the rabbi rolling on the floor screaming, and the *rebbeztin* pouring out a torrent of curses and abuse on the heads of all the *dreidlach*, the rabbi and even Chanukah. The rabbi's assistant thought it best to exercise his cat-o'-nine upon the children's backs. The rumpus received a full response from the fowls confined in a fenced-off part of the nearest room, so that the crowing of roosters, the quacking of ducks and the gobble of the turkeys added to the Babel of noises. Yosele, as did also all his friends, now took advantage of this rare opportunity to run home several hours ahead of the scheduled time for departure.

Yosele was greeted by his mother's warm kisses, heartily pressed upon his pale and frightened cheeks. The scene that greeted him here atoned for his unpleasant experiences at *cheder*. Outwardly, there was little to indicate any change in the house. It bore the stamp of every-day plainness. But in a corner of the room, facing the window, there were two tiny candles burning with a dim but even light. Clearly, they added no brilliance to the feeble light of the dim room; nor was anyone allowed to make use of the tiny radiance they shed. His father's gaze was turned rapturously towards those diminutive lights and it was evident that he rejoiced at the unusual sight.

The little candles began flickering and spluttering, their flames rising and falling and making the peculiar sounds one usually associates with the last spasmodic breaths of the dying. Yosele's mother was now getting ready to resume the knitting of the sock which she had previously laid away in order not to gain any forbidden benefit from the Chanukah lights. And now there was heard voices singing and muttering the tunes of several well-known folk melodies. Yosele's father rose hastily and went towards the



door to greet his guests. A group of men entered, middle-aged, elderly and very old men, displaying beards of jet black, golden brown, gray, and snow-white. Their faces were bathed in joy, their eyes aglow with happiness. They had sat down at the big table, their muffled voices now sounding like an echo from distant hills. These men were the leaders of the community, people of standing and influence.

Yosele's mother now took out from various recesses and secret nooks many dainties secreted there for just such occasions, and the guests proceeded to consume them without further ado.

The next few days were days of great suspense and hope for Yosele. He was aware that on the third night of the festival, or the "third candle," wealth in the form of "Chanukah gelt" was to come to him. For this windfall he had patiently waited all through the year, and his exuberant imagination had magnified the amount to really enormous proportions.

At last, even those two days—those two days that seemed to stretch out so interminably that they became a very eternity—passed, and he finally saw his father, on returning from the synagogue that evening, light three candles, in slow and emphatic solemnity. But he was doomed to disillusion in this, his first essay in the accumulation of wealth. His father, on finishing his elaborate ritual, put his hand slowly into his trouser-pocket and extracted therefrom a colorless three-kopek piece. Gone were Yosele's dreams of a new pocket prayer-book, a pair of new suspenders and a rubber ball. He realized that his fortune would have to be sought elsewhere if it was to be made at all that night. He therefore started off to pay "social visits" to all friends and relatives in the townlet, most of whom he had not visited since the last Chanukah, when he engaged in a similar pilgrimage. It must be said that he handled this business in a manner that did not accord with diplomatic procedure. For no sooner did he get a coin than out he rushed from the house and off to his next destination. He succeeded in gathering quite a substantial sum that night, and hid it under one of the rafters of his home. Yet when he awoke early on the following morning and hastened to gloat over his treasure, he found

that it had vanished. Where or how no one seemed to know.

A few years have now passed. Yosele has left his childhood days behind and has now entered upon the years of youth. He is twelve, and the proud owner of a long, lean and pale face to which two side-curls add their doubtful adornment. Yosele is a full-fledged Jew now, studying all day long in the Talmudical school conducted by the famed Rabbi Hirsch, a man with a reputation for saintliness for miles and miles around.

And once again Chanukah, the feast of the cruse of oil and the lump of hard cheese, came along, and it was celebrated in the old tradition-hallowed spirit, except that a game of homemade cards was added in which all indulged after the departure of both the teacher

and the supervisor from the school building. For this act, however, all were certain to pay the piper in due time. For, through the treachery of one of the players, the secret leaked out and everyone's punishment was dire and swift.

A change came with the lapse of a few more years. Yosele graduated from the Talmud school and entered the Beth Hamedrash, where men knew how to drive an elephant through the eye of a needle. Yosele reads the worldly classics in secret and gradually becomes acquainted with the writings of the Hebrew exegetists and critics. A new world is opened to him, and when Chanukah comes he makes the acquaintance of the Maccabean heroes and their deeds, to the detriment of the story of the miraculous cruse of oil and the loaf of hard cheese, and the other pleasant though unreal tales and infatuations.

## WHEN POLITICS ARE FORGOTTEN

**B**BRITISH and Greek naval units took part in an air-sea mercy mission to aid 800 visaless Jewish immigrants shipwrecked on the two-and-a-half-mile-long island of Sirini, 50 miles from Rhodes, in the Dodecanese group. Three large Royal Air Force Lancaster bombers dropped five tons of relief supplies to the castaways.

The four-motored aircraft which were assigned to the rescue mission by the Palestine Government at the request of the Jewish Agency, were loaded to capacity with beds, blankets, clothes and medical supplies. A Jewish Agency transport, also loaded with supplies and carrying a party of Jewish doctors and nurses, took off for Rhodes and continued their journey by sea. The terrain of the island makes it impossible for planes to land.

In addition, a British destroyer, Cheveron, a supply-laden British minesweeper and two Greek destroyers and a landing ship followed. The Hadassah, too, chartered a small vessel and loaded it with more relief supplies for a trip to Sirini.

In London a spokesman for the Jewish Agency revealed that a plan to drop a Jewish parachutist on the island to establish radio contact between the immigrants and the Jewish Agency was abandoned because the island is very rocky and it would be too dangerous for a parachutist to attempt to land.

It was revealed in Jerusalem that the 800 refugees left a Greek port on December 3 in a small, overcrowded vessel, and were caught in a terrific storm in the Aegean Sea the following Saturday. With their ship in immediate danger of sinking, the passengers took to life boats and rafts.

Reports that the Palestine Government intends to send the 800 castaways to Cyprus when they are rescued have not yet been confirmed. Meanwhile, the government press officer, Richard Stubbs, pointed out at a press conference in Tel Aviv that while the government will continue its efforts to halt the "illegal" entrance of refugees to Palestine, and while it has warned prospective immigrants of the dangers of the voyage, particularly in winter, it will, nevertheless, for humanitarian reasons, do its utmost to relieve the plight of the 800 shipwrecked Jews.

—By J. T. A.

*As the Review goes to press it is reported the women and children and the sick among the shipwrecked passengers were admitted to Palestine, while the men were taken to Cyprus. It was also reported that there was a disturbance when the rescued Jews realized where they were being landed.*



CHARITY has been an act of duty incumbent upon all nations since time immemorial. All the nations of the world extolled the virtues of charity. It was, however, the Jewish law that made charity an obligation. The Hebrew term for charity, *tzedakah*, stands for justice, because the Jew saw in charity the principle of justice. In summing up the Talmudic laws on *tzedakah*, Maimonides terms the person who aids the poor by helping them secure an occupation as most philanthropic. This assertion has a deep philosophic meaning, because a philanthropist of the above category is not merely interested in the act of dispensing alms, but with restoring the self-respect of the dependent.

The above is by way of an introduction to an appraisal of the career of Jacob H. Schiff, appropriate now because American Jewry is about to celebrate the centennial of the birth of this distinguished financier.

Jacob Schiff was an extraordinary combination of the idealist and the practical financier. He had vision, understanding and sympathy, and these qualities were reflected not only in the views expressed, but also in the practical and benevolent work he performed. His philanthropy was broad and wisely extended, and his readiness to help every good cause was spontaneous.

A descendant of a prominent German-Jewish family, Schiff received a more or less thorough secular and religious training. When still a lad of eighteen, he showed business aptitude and decided to seek his fortune in another country. In 1865, he left home, ostensibly for England, but he had already determined upon the United States as his future home. After a short stay in England, Schiff arrived in this country.

Schiff's financial career covered a wide range of interests and, like his philanthropic deeds, was creative. As banker and financier, he sought to insure the development of our natural resources and the extension of our commerce. A strong opponent of isolationism, he attempted to bring about closer relationship among nations. With this aim in mind, Schiff financed railroad enterprises here and abroad. He realized that the prosperity

of a country depended on an improved system of transportation.

Like many other Americans, Schiff was attracted by the then new spirit of Japan which, having been forced out of its isolation by the American expedition of 1854, was endeavoring to come in closer contact with Western civilization. He watched carefully the progress of the country and, in 1904, when the Russo-Japanese war broke out, he drew worldwide attention by his substantial loan to Japan. This was a decisive factor in the outcome of the struggle. Schiff's loans to other foreign powers were just as generous, particularly when the progress of the land depended on it.

By nature a peace-loving man, Schiff felt that common understanding and fair play were the foundations of a country's harmonious existence. He foresaw that the rapid growth of the population in this country would bring about sharp social dissatisfaction. He was particularly concerned with labor conditions. He recognized the right of workmen to organize in unions, and took part in many arbitrations between labor organizations and employers. His associations with the Henry Street Settlement House and other similar institutions brought Schiff in close contact with workmen and their families. Schiff always wanted strikes settled on most favorable terms for the strikers. During a garment workers' strike in 1897, he did all he could to bring about a fair settlement. Sympathizing with the tailors, he wrote to Lillian Wald, head of the Henry Street Settlement House: "I am very anxious to give encouragement to the tailors, and if you will undertake to report to me individual cases of suffering in consequence of the strikes, together with recommendations for relief, I shall be glad to act upon such recommendations."

## *The Story of a Notable Figure in American Jewish Life*

# JACOB H. SCHIFF WAS BORN 100 YEARS AGO

By LEO SHPALL

Jacob Schiff's benevolent acts knew no creed, color or class. Institutions of higher learning, hospitals, charitable institutions, welfare agencies benefited by his generosity and his personal interest. His acts were far-reaching. He impressed himself upon the world by his big-heartedness, generally, and by his sympathies for the Jewish people, whose cause he championed by promoting education and by bettering human conditions. Jacob Schiff was great as a Jew; he thought as a Jew, he felt as a Jew, and he lived as a Jew.

1881 marked a turning point in American Jewish history, for in that year immigrants from Russia, and later from other East-European countries, began to arrive in this country. The destitute condition of the arrivals engaged Schiff's mind and energy. He was the first leading Jewish philanthropist in America to take account of the East-European Jew, rightly to understand him and adequately to honor him. He saw in the new arrivals great potentialities which would in time help mould the American Jewish community. Together with Michael Heilprin and the poetess Emma Lazarus, he headed that group of American Jews who prepared the way for the reception of the Russian Jew. He furthermore felt that the big questions connected with the condition of the Jews in Russia and their emigration into the United States required drastic action. To take such steps, he felt, an organization should be formed which would help secure human rights for Jews in Russia and in other lands. Heading this organization, Jacob Schiff carried on the fight. If one wishes to get a picture of the position which he took, and the dignity with which he carried on the fight, it can be found in

the memoirs of Count Witte. "I never before," said he, "met such a Jew as Schiff. Proud, dignified, conscious of his power, he declared solemnly that as long as the Czar's government would continue its anti-Jewish policy, he would exert every effort to make it impossible for Russia to get a coepek in the United States." His activities in this country toward the attainment of that end are well known, and the Russian government saw that he meant what he said.

Jacob Schiff contributed generously and headed a number of enterprises for the settlement of East-European Jews on the land. He became the leading spirit in the formation of the American branch of the Baron de Hirsch Fund, and was instrumental in the establishment of educational and recreational institutions in this country. He believed in a liberal United States immigration policy. On his numerous visits to various parts of the country, he saw how sparsely large areas were settled, and how much manpower was needed for the cultivation of the soil—which he considered the backbone of American economic life. He then was instrumental in founding the Industrial Removal office, which was to relieve the congestion of the Jewish population in the Atlantic states. He even went a step further by securing Galveston as a port of entry. He enlisted the cooperation of Israel Zangwill, who headed the Jewish Territorial Organization. Offices were established in the leading Russian cities and leading European ports to direct the emigration, while a reception and distribution center was established in Galveston to receive and to distribute the arrivals. Were it not for Mr. Schiff's untiring efforts, many an East-European Jew would have found himself unable to enter America, and find a haven of refuge from persecution and oppression.

As a patron of Jewish learning, Schiff felt that a sound Jewish education is the basic factor in the life of the American Jewish community. Jewish educational institutions in this country felt his generous hand. He took a vital interest in the Bureau of Jewish Education, and contributed liberally to the Uptown Talmud Torah and other elementary schools.

In 1886, when Rabbi Sabato Morais decided to establish the Jewish Theological Seminary, Schiff wrote to him that if

the entire sum had not been collected, he would like to contribute, and that at all events he always regarded it as a privilege to aid in the advancement of Hebrew learning and wished to be given the opportunity to take part whenever such projects were proposed. From 1886 to 1891 he contributed regularly to the support of the Seminary. In that year he realized that to maintain its good work the Seminary must be placed upon a sounder financial basis. He then established an endowment fund to which he

was the largest contributor, while a few years later he created a fund for the Teachers Institute, which he regarded "as important as the rabbinical seminary," though he considered "both as of great value and close cooperation between them essential." He also contributed to the Hebrew Union College, Yeshivah Yitzchok Elhanan and other higher institutions of learning. It was through his generosity that the Jewish Division of the Library of Congress, the Jewish Publi-

[Continued on page 23]

## MAJOR G. F. ELIOT'S ATTACK ON THE MEADER REPORT

THE charge that the situation of the displaced Jews in the U. S. zone in Germany, as presented to the Senate War Investigating Committee by its counsel, George Meader, is "distorted into an ugly picture" was made by Maj. George F. Eliot in an article in the New York *Herald-Tribune*.

Emphasizing that he recently visited the U. S. zones in Europe and studied the problems of the displaced Jews, Maj. Eliot says that the Meader report cannot be taken seriously because it contains many false statements. He takes issue particularly with the part of the report which says that the Army authorities suspect that the Joint Distribution Committee is financing the transportation of Jews fleeing into the American zone.

"This can only be characterized as either a deliberate or a grossly negligent distortion of the truth," Maj. Eliot states. "The slightest inquiry would have enabled Mr. Meader to discover that the influx of Jewish refugees has its origin in Poland, that virtually all those reaching the American zone are Polish Jews fleeing for their lives from the rising horror of anti-Semitic outbreaks in their native country, and that the borders of the American zone of Germany are open to them by the settled, humanitarian policy of the United States government and the Army authorities.

"Furthermore, the slightest inquiry would have enabled Mr. Meader to find out that the American Joint Distribution Committee, financed by the contributions of American Jews through the United Jewish Appeal, has been engaged wholly in the humanitarian task of caring for the frightened, suffering Jewish

population of Europe, in Poland and in every other country where there are Jews remaining alive after the Hitlerian holocaust. The Joint Distribution Committee takes care of these people wherever it finds them—at home or on the move, in camps or in cities.

"As for Meader's sneering remark that the Jewish refugees 'all seem to be coming into our zone,' how does it happen that Mr. Meader did not trouble to inform himself that the American zones of Germany and Austria are the only places in Europe where a Jew fleeing from anti-Semitic terror in Poland or elsewhere in eastern Europe can be sure of refuge and shelter?

"To quote Secretary of War Patterson: 'Hundreds of thousands of homeless people have found their way to the United States zones of military occupation in Europe. They have been given a temporary haven in their flight from misery and persecution. Their gratitude has been shown by prayers and tears. Many of them the Army was under no obligation to receive.

"These are all established facts, quite available to Mr. Meader. They are known to every American reporter in Germany, or who has recently been in Germany. They are facts in which every American should take pride. But in Mr. Meader's report they are distorted into an ugly picture, with a hint of some underhanded conspiracy in the background. There seems to be something wrong with Mr. Meader's ability as an investigator—or perhaps his heart is less sympathetic to the oppressed than it is to an opportunity for partisan criticism."

—By J. T. A.

"... O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry."

—Jer. XXXI. 4

## DANCING IN BIBLICAL TIMES

By ELEANORE FLAIG

**S**HOOUTING and triumphal singing were a part of religious worship as set forth in Biblical texts; and though most Hebraic dancing was devotional, it was at the same time identified with joyousness. It revealed something of the festive spirit that animated certain Greek processions, for the commandment read: "You shall rejoice before Jahwe your God."

From earliest times the sacred dance was an institution among the Jews; but whereas with most peoples the priestess, or "temple slave," lent her art to the service of divine ritual, with them it was the priest himself who circled the altar with reverent steps. In the Temple the space reserved for the choir also did duty as a stage whereon, to the music of stringed and wind instruments, the Levites sang and danced during services. Dancing also obtained in other temples of the Hebrew realm, but for how long a period is uncertain. The Maccabees instituted dances in honor of the restoration of the Temple, yet it appears that the custom of ecclesiastical dancing was discontinued there; at least, the Bible and the Talmud ignore such practices. Moreover, the participation of women in the temple choir services is nowhere to be traced.

Influences of the Oriental Astral Dances were obvious in Hebraic ritual, emphasizing as it did the circular formation, or encircling of the holy object. A certain religious procession came to be organized in honor of Jahwe. Reminiscent of David's ecstasy before the Ark, it was a rotary dance before the deity "who is conceived of as being present in the Ark." After thus rotating (*karar* or *sabab*), there were skipping, jumping and whirling movements. The Limping Dance known as *Pesab* was another ritual revolving around the altar, and one in which the dancers moved as though lame—a step referred to in the *Old Testament* as *tzala*. *Pesab* almost certainly has some root-connection with *pazaz* or *pizzaz*, a term that implies excited leaping, for the ritual soon developed into

that. However, the Limping Dance was not exclusively Hebraic; the prophets of Baal also performed it on special occasions, and Yu, ancient China's god of fertility (who had lunar attributes), reputedly hopped in an ecstatic dance while dragging one leg.

The Ecstatic Dance offers striking similarities to outstanding examples of fanaticism, especially to the Dervish practices. In course of its execution the Jewish participants brought themselves to a pitch of hysteria that often proved contagious. This psychic condition was equivalent to a trance state. In the grip of their zeal performers believed themselves possessed by the influence of the deity in whose honor they danced. This resulted in piercing cries and leaping and muscular contractions that gradually developed into rhythmic chant-and-dance, at which point the inspired one might slash his flesh with knife or whip at risk of no physical sensation whatever.

Hagg was Arabic for the "sacred (circular) dance," and the three agricultural festivals of greatest importance among the Jews are cited in the *Old Testament* under the titles of *Hag-ba-Mazzotb*, *Hag-ba-Kazir*, *Hag-ba-Asiph*—proof enough that the sacred dance was the axis of the fête and its attendant ceremonies. The Hebrew word *machol* (dance) designated, not alone movement, but also those musical instruments accompanying the dance. Throughout the Scriptures we find mention of the timbrel—more familiar as tom-tom or hand-drum—which, together with flutes and cymbals, ranked among the most ancient instruments. The harp and lyre made their appearance at a much later date.

No explanation can be offered as to why authorities should disagree regarding the temperamental aspects of Hebraic dancing. Says one: "The Hebrew dance was dignified and grand in idea. With them it was an act of gratitude for victory, or the accompaniment to a hymn of praise. Quick rotation and graceful gesture were not accounted of paramount importance. Their motive was a

solemn one—to express praise and gratitude to God for deliverance from the enemy." Which ill-coincides with the assurance that "in both ancient and mediaeval times the Hebrew dance was one of active gesture, violent leaping and bounding. . . ." It only remains to outline phases of their characteristic dances that the reader may judge for himself.

There seems every reason to believe that the Jewish dances, like those of all demonstrative peoples, ran the emotional gamut. While we almost never find accounts of choreographic patterns or detailed forms, the spirit of their dancing as a whole tended toward celebration. Everywhere the urge for "rejoicing" is manifest; and despite the fact that a deep melancholy pervades Hebraic music, it is equally true that those peoples given to tragic song habitually abandon themselves to the most sanguine dancing, as exemplified by the Russians.

In more intimate forms of dancing, that, for instance, celebrating births, marriages, or other highlights of family life, women improvised choruses and dances to the sound of the *adufe*, a term also applying to the Biscayan tabor. It was at such a feast that Shiloh's daughters were surprised by the children of Benjamin, who "carried away each man a wife unto himself of them that danced." Tribal and domestic festivals were seldom without their dance-sequences. The Dance of Mahaniam, also mentioned in Scripture, was a sword-dance performed by the bride, during which (according to Kirstein) "a weapon is flashed and brandished by the bride, symbolizing her defense against all suitors but her chosen spouse." This was doubtless a descendant of, if not the original, sword-dance of ancient Eastern marriage customs.

David's dance, like that of Salomé, was to prove something of a thunderbolt—an act that sent loud repercussions



down the aisles of history. It is written: "And David danced before the Lord with all his might; and David was girded with a linen ephod.

"So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

"And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart." (II Sam. VI. 14, 15, 16.)

The picture is that of an imposing procession headed by the king, preceding the ark into Jerusalem. Although the entire cortège dances, emphasis is laid upon the king's enthusiasm; for he not only dances in the more dignified sense of the word, but skips, gyrates, jumps and whirls "with al his might." Wherefore Michal sarcastically greeted her husband with "How glorious was the king of Israel today, who uncovereth himself today in the eyes of the handmaids of his servants, as one of the vain fellows uncovereth himself." (II Sam. VI. 20.)

Perhaps none condemned David's behavior more bitterly than Michal—chiefly, it would seem, upon grounds of insufficient clothing. She possibly did not attribute his extravagances to religious impulse; moreover, at this period dancing was reserved almost exclusively for women. Some, pointing to David's emotion, insisted that his dance was reverent; others held it a profanity, drawing their deductions from the corrupt orgies connected with the Golden Calf.

As for Salomé's dance, historians have exhausted every detail thereof, except its description. We may be certain it whispered the old, voluptuous subtleties of the East. Yet in the flow of centuries some fantastic conceptions have attached to it. Dancing women of the Middle Ages performed "Herodias' Daughter's Dance" in acrobatic mood during a banquet. A passage in an ancient translation of the Bible declares Salomé "vaulted"; and in medieval manuscripts and stained glass the "impish tool of doom" indeed walks on her hands before Herod! She is likewise shown indulging in somersaults on the porch of Rouen Cathedral. A 13th cen-

tury writer, in deploring the death of John the Baptist, blames it all on the young princess' "well-skilled tumbling and cheating tricks." Only the Gothic imagination could fail to see the absurdity of Salomé, whose motive was persuasion, adopting the stunts of a trained bear. The writer believes her performance to have been not unlike the Dance of the Bee, still common in modern times in the bazaars—a removal, manipulation and re-draping of veils, wherein might lie the essence of a *Rubáiyát*.

Menester describes the religious and triumphal dances performed to the Hymn of Moses after the crossing of the Red Sea. Following the Egyptian's destruction "... Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." Miriam's Dance was characteristically Arabian, that is, free improvisation; and the song which accompanied it holds its place in the synagogue today. Another notable dance was that led by Judith, followed by a great chorus of women

## A SALUTE

HANUKKAH lights flashing keenly  
Against the eerie back-drop of night;  
Giant flames spearing ever upward  
A glow with the passion of zeal.  
Neo-Maccabees, modern redeemers,  
A dvance—we salute you!

—RABBI HERSCHEL LEVINE

crowned with olive wreaths. Jephthah's daughter, too, was rejoicing when she met her tragic fate, having gone to meet her father "with timbrels and with dances." So the dance-leader, we see, was she who instigated it, usually a person of superior status. Again, "... when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music." (I Sam. XVIII. 6.)

The Bible repeatedly speaks of such instrumental and dancing choruses composed of women who, in spontaneous emotional outbursts, banded together to greet victorious warriors. For it should be understood that in these ancient dem-

onstrations the sexes did not mingle in the dance, with the exception of those types exhibited in the Golden Calf ceremonies, where license was indulged; these carousals, however, were of non-Hebraic origin. In some instances none but virgins danced; at other times strictly male groups performed.

It is generally believed that most Hebraic dances were circular in form, aside from the "moving lines" referred to by various writers. The dedication of the walls of Jerusalem under Ezra and Nemiah was supposedly solemnized by two "moving choruses of praise," while men of unstained character, chosen from among the elders, performed the dance, throwing flaming torches in the air and catching them. The latter tradition was also inseparable from the Feast of Tabernacles "when pious men of affairs danced with torches in their hands, singing songs of joy and praise, and the Levites made music with the lyre, harp, cymbals and trumpet. . . ."

"At the Feast of Sukkoth there were processions and dances, in which palms and flowering branches were carried like the Bacchic *thyrsi* of the Greeks; hence the excusable error made by Plutarch, who compares this festival to the Bacchanalia, and ascribes the worship of Dionysos to the Hebrews." Talmudic writers have detailed the ceremonies attending this season. On the day preceding the Feast of Tabernacles the people proceeded to Shoba's house, carrying willow, myrtle and palm branches to which lemons were attached—this for the procession around the altar. In the house itself stood four giant candelabra upon which were vases prepared for the sacrifice. With the advent of night, four priests mounted ladders and filled the vases with oil; they then lighted wicks made from their own belts, and before long every house in the city was aglow from the fires in the house of Shoba. There followed a panegyric in which the multitudes joined, and priests sang hosannas to the Most High, after which all repaired to the dwelling of the Lord. Here men noted for their piety and works danced with lighted torches in hand, singing hymns and canticles after the Levite fashion, to the accompaniment of the *kinnor*, trumpet, cymbals and other instruments.

# NEWS OF THE MONTH

THE Jewish Agency welcomed the announcement by Secretary of State James F. Byrnes that the United States is ready to send an observer to the conference on Palestine provided that Jews and Arabs participate, "as a practical expression of American interest in the solution of the Palestine problem."

☆

THE Palestine Government revealed that 1,356 Arabs and 97 Jews were arrested this year while attempting to cross the borders of Palestine and that 9,167 visaless Jewish immigrants have been intercepted en route to this country.

☆

THE Palestine Government does not intend to invoke martial law in an attempt to halt terrorist activities, a government spokesman announced at a press conference. It was learned that the government is postponing the imposition of extraordinary measures in order to give Jewish leaders an opportunity to pacify the country. Authoritative Jewish circles told the Jewish Telegraphic Agency that the government statement has caused them to be more optimistic concerning the immediate future. They stated that the strongest possible pressure is being exerted by Jewish national institutions to force the dissident groups to discontinue their activities.

It is known that for some time negotiations have been carried on with the extremist underground groups and the outlook is reported to be hopeful. The Irgun Zvai Leumi and the Stern Group are asking that the British change their policy on Jewish immigration and that British troops and the Palestine police be compelled to cease terrorizing the Jewish population, before the underground groups declare a truce.

☆

ONLY 4,700 displaced persons have emigrated from Germany to the United States since last May, although under present quota regulations more than 25,000 could have been admitted in that period. The figures were contained in an announcement by Military Govern-

ment headquarters at Frankfurt that about 900 DP's left Bremen this week for the U. S. aboard the "Marine Flasher," reducing the number still awaiting passage at Bremen to about 1,200.

Officials attribute the delay to the fact that only a few ships have been assigned to the Bremen-New York emigration run. They disclosed that they have appealed to both the War and State Departments for additional shipping.

Ira Hirschmann, special representative of UNRRA Director-General Fiorello LaGuardia, arrived in Munich to make a study of the problems of displaced Jews in this area. He will report directly to LaGuardia.

☆

A LARGE quantity of gold jewelry was discovered in Warsaw when workmen constructing a road through the ruins of the Warsaw ghetto unearthed several skeletons under which the jewelry was found. The gold has been turned over to the government.

☆

FOREIGN Minister Ernest Bevin had an hour-long conference with President Truman at the White House, at which all subjects under consideration by the two countries were discussed.

After Mr. Bevin left the White House, a British spokesman said that he and the President had "found themselves in general agreement." Asked whether the Middle East had entered into the conversation, the spokesman said that the Foreign Secretary and Mr. Truman had discussed everything, including the Palestine question and Jewish representatives at the London Conference. Present at the conference were Dean Acheson, Under-Secretary of State, and British Ambassador Lord Inverchapel.

☆

AN executive order creating a fifteen-member Civil Rights Committee to combat hatred and intolerance in the United States was issued by President Truman. The new body was directed to study and recommend new civil rights legislation and other measures "to protect all parts of the population" in the United States.

The committee will be headed by C. E. Wilson, president of the General Electric Company. It includes among its members Rabbi Roland G. Gittelsohn of New York City, who is spiritual leader of the Central Synagogue at Rockville, Long Island, and recipient of the Navy Commendation Medal for his services as the Jewish chaplain of the Fifth Marine Division at Iwo Jima; Franklin D. Roosevelt, Jr., chairman of the housing committee of the American Veterans Committee; Morris Ernst, New York lawyer and author; and Boris Shishkin, economist for the American Federation of Labor and a former member of the FEPC.

☆

DIRECT air service between Washington and New York and Palestine will be inaugurated by Trans World Airline in January, the line announced.

The new service will be an extension of the present line operating to the Middle East via Europe. The run from Washington to Lydda will take 32 hours 35 minutes according to proposed schedules now under study, TWA said.

☆

ELECTION of Israel Friedlander, an outstanding figure in Jewish communal life, as the first president of the Combined Jewish Appeal of Greater Boston, was announced following a meeting of the new board of trustees.

The Combined Jewish Appeal recently attained nation-wide acclaim for the overwhelming success of its 1946 fund-raising effort. The quota of \$5,425,000 was over-subscribed by more than \$1,300,000.

☆

RABBI Maurice N. Eisendrath, executive director of the Union of American Hebrew Congregations, has been named president of the UAHC to succeed the late Adolph Rosenberg, who died in Cincinnati last Friday. Dr. Eisendrath has been director of the UAHC for the past three years.

The board of directors at the same time filled the post of chairman of the board by electing Jacob Aronson, of Scarsdale, New York. Mr. Aronson is a vice-president of the New York Central Railroad.

The board announced that Alex Frieder, of Cincinnati, has donated funds to award annual prizes of \$1,500 for

either the best Jewish play, book or poem dealing with a Jewish subject.

☆

FOUR Jewish displaced persons have been sentenced to eight years in prison and one to five years by a United States military court in Linz, as an aftermath of a riot on November 14, in which several United States soldiers were injured.

The riot took place when military police were called in after the director of a DP camp was unable to stop a group of Jewish displaced persons from tearing apart one of the barracks for use as firewood. The DP's are alleged to have attacked the soldiers with stones and clubs, and two soldiers were reported to have been seriously injured.

It was also learned that Soviet authorities have released Oskar Wilhelm, Jewish property administrator, for his failure to carry out an order to disband his organization.

☆

GERMANS living in Palestine for many generations are reported to be considering the sale of their extensive holdings in Sarona and other German-populated settlements in the belief that there is no longer any future for them in the country. Most of them are planning to seek settlement in Transjordan.

The British Government is supporting the negotiations, which leaders of the German settlers in Palestine are conducting with the Transjordan Government, for mass migration to Transjordan, the Hebrew newspaper *Haaretz* reports. It estimates that German holdings in urban and rural real estate are now worth about \$200,000,000.

☆

DIVISION of Jerusalem into three separate zones is suggested in a report prepared by Chief Justice Sir William Fitzgerald, who was named last year to draft a recommendation for solution of the impasse resulting from Arab refusal to rotate the Jerusalem mayoralty with Jews.

Under the Fitzgerald plan there will be a Jewish zone, an Arab zone and the Old City, which will be under the administration of representatives of all three faiths, headed by a government official. The Jewish and Arab zones will be administered by elected assemblies, from which a joint municipal authority will be selected to deal with matters affect-

ing the city as a whole. The mayoralty will be rotated between Jews and Arabs.

☆

THE first 300 visaless immigrants to be permitted to return to Palestine from Cyprus arrived in Haifa. All were immediately released. The group included 213 adults, 59 children and 28 infants.

☆

THE Jewish population of the Bolivian capital, La Paz, is alarmed at the appearance throughout the city of posters warning them to leave the country within two months or be killed, according to reports reaching here.

Meanwhile, the arrival here of Victor Paz Estensoro, head of the Bolivian fascist movement, was used by the Alianza Libertadora Nacionalista, local fascist group, to hold an anti-Semitic demonstration. Speakers attacked the Jews while other members of the party raised anti-Jewish posters and others chalked slanderous slogans on the walls of nearby buildings.

☆

THREE Jewish physicians were this week dismissed from the staffs of municipal hospitals in Buenos Aires. No reason was given for their discharge. Among the professors recently dismissed from Argentine universities in a purge of anti-Peronists were Dr. Jacobo Wainer, a professor of Economics and formerly chief government accountant, and Dr. Sanson

Raskovsky, professor of Logic. Both men are active in Jewish communal life.—Dr. Wainer has been a member of the executive board of the DAIA, central representative body of Argentine Jewry, for the past 20 years, while Dr. Raskovsky is a founder and one-time president of the Sociedad Hebraica Argentina.

Contrasting with this news was a report of accelerated cultural growth of the Jewish community of Argentina during the past five years, made in New York by Moshe Schenderei, president of the Chevreh Kadishe, the leading Jewish communal group in Argentina, at a press conference arranged by the American Jewish Committee.

Schenderei, who came to this country to promote better cultural contacts between the 600,000 Jews of Latin America and American Jewry, cited the existence of several Yiddish language dailies and many periodicals as evidence that the Jews in Argentina are vitally interested in Jewish culture. Pointing out that his organization, which has a membership of 35,000, has already made arrangements for a regular annual visit of a leading American Jewish cultural figure to lecture to Argentine Jewish groups, Schenderei called for a regular exchange of informed Jewish lecturers.

Speaking of anti-Semitism in his country, he said that while he had no wish to deny its existence, he believed that the Argentine people were democratic. He

## Jews in YUGOSLAVIA

THE Yugoslav Government has agreed to the establishment of an autonomous relief organization for the distribution of Jewish relief supplies in the country, Frederic White, representative of the Joint Distribution Committee, reported in Paris upon his return from a tour of Yugoslavia.

White, who met a number of high government leaders, including the vice-president of Yugoslavia and the president of the Croatian Republic, declared that the government is friendly toward the Jews and that it transports free of charge J.D.C. relief supplies to various parts of the country. He said that there is little anti-Semitism in the country and that restitution of Jewish property is progress-

ing satisfactorily and the Jews are looking forward to rebuilding their economic, communal and cultural lives.

He asserted that while there is a widespread interest in Zionism, very few of the Yugoslav Jews desire to emigrate to Palestine. He found that the 12,000 survivors of a pre-war population of 80,000 need food and clothing, but that their morale is high. He disclosed that there are now two Jewish children's homes, two students' homes and seven communal kitchens in operation, but added that there was need for a vocational training program. The J.D.C. will commence a works-training program in Yugoslavia in January, White announced.



asserted that the Jews of Argentine had never participated in public life to any great extent, therefore they were not alarmed by the recent dismissals of Jewish public officials, teachers and doctors.

☆

THE B'nai B'rith vocational service bureau has started a census of Jewish college students. The census seeks information on Jewish students in about 1,500 institutions of higher education in the United States.

A similar study was completed by the B'nai B'rith ten years ago. It showed that Jewish students represented 9.1 percent of American college students. While there was one college student to every 110 persons in the American population, American Jewry had one college student to every 42. Eight percent of the schools enrolled 90 percent of the Jewish students. Jews represented 26 percent of the students in dentistry, 25 percent in law, 22 percent in pharmacy, 17 percent in commerce, 16 percent in medicine, 14 percent in social work, 11 percent in veterinary medicine, 7 percent in engineering, 3 percent in education, 2.5 percent in agriculture, 1.6 percent in military science.

☆

THE Arab League will urge Palestine Arabs to participate in the London Conference when it resumes next month, provided that there will be no joint meeting with the Jews, and that partition and American intervention shall not be the "basis of the conversations."

While not disapproving the insistence by the Palestine Higher Arab Committee that it be allowed to select its own representatives, the League is expected to suggest that the Palestine Arabs do not demand that the ex-Mufti be included.

☆

THE Palestine Government is planning to establish an Arab university here, it was announced by the head of the Education Department. Financial details and a schedule of courses have already been mapped out.

☆

THE Jewish Agency is claiming German property in Palestine valued at approximately \$200,000,000 as reparations for Jewish losses at the hands of the Nazis, according to reports from Jerusalem.

Arab newspapers declare that Arab leaders have been urged to intervene with

the government to prevent the realization of such a claim. One newspaper states: "This transfer, if effected, means the acceleration of Jewish land acquisition by one and a half years."

The German property consists of approximately 19,000 acres, half of which is planted in citrus crops. The land was purchased from Arabs at various times since the beginning of the century.

☆

A STATEMENT by Prof. Johan Smertenko, vice-president of the American League for a Free Palestine, defending terrorism in Palestine and stating that terrorist attacks against targets in Britain and elsewhere "will take place whenever a vulnerable target is found," was attacked by the Board of Deputies of British Jews as "mischievous, irresponsible" and "beneath contempt."

Pointing out that the American League for a Free Palestine had no connection with any body in England, the Board said that the Smertenko statement was "an abuse of hospitality by a visitor to these shores." Meanwhile, the Foreign Office denied knowledge of a statement attributed to Foreign Minister Bevin by Smertenko to the effect that British troops must remain in Palestine because of the "threat from Soviet Russia."

☆

A MILITARY tribunal in Lodz has sentenced two Poles to death for killing three Jews in Piotrkow-Trybunalski. The names of the murdered Jews were given as Lejzor Malc, Sara Uszerowicz and Rachael Rolnik. A number of other Poles involved in the murders were sentenced to from four to ten years imprisonment.

Two Jews removed from trains between Biala-Podlaska and Miedzyrzec were freed by their kidnappers after being confined in the woods for ten days. They reported that they were released when they produced "aryan" identity documents. At present, there are no Jews left in Biala-Podlaska nor Miedzyrzec. The last groups of Jews from these cities have been transferred to Silesia.

A delegation of the Jewish Central Committee in Warsaw called upon the executive committee of the Polish Socialist Party and complained against an anti-Zionist article which appeared in the *Kurier Popularny*, organ of the party in Lodz, under the signature of M. Wachowicz, a Socialist leader who, until re-

cently, was Vice-Minister for Security. The delegation was assured that the Socialist Party is deeply interested in the fate of the Jews in Poland and that no articles will henceforth appear in any party organs which can be interpreted as anti-Jewish.

•

THE Catholic clergy in Poland has been backing fascist bands which engage in anti-Semitic activities and has done nothing to check the anti-Semitism which is widespread throughout the country, Rabbi David Kahane, president of the Jewish Consistory of Poland and Chief Rabbi of the Polish Army, has charged in Paris.

Dr. Kahane revealed that security authorities recently seized an anti-Semitic exhibit in a church in Leczyca and arrested the organizers. The exhibit consisted of a painting of bearded Jews draining blood from the body of a Christian boy and a glass casket containing the skeleton of a child allegedly killed on Passover for ritual purposes. The casket, the rabbi said, had been shown

## FLOGGING FOR JEWISH TERRORIST

**B**ENJAMIN YOSSEE KIMCHIN, 16-year-old Jewish youth, was convicted of attempted robbery of a bank in Jaffa, September 13, and illegally bearing arms, and sentenced to 18- and 12-year concurrent prison terms. In addition, the military court ordered that he receive eighteen strokes of the lash. When the verdict was read, he shouted: "Do you expect to be in Palestine eighteen years?"

Kimchin, who appeared in court in a military shirt and shorts, refused to enter a plea. A second Jewish youth, 17 years old, is being held for trial on a similar charge.

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all over Europe as part of an anti-Semitic exhibition arranged by the Nazis.

Rabbi Kahane, one of the few survivors of the Jewish community in Lwow, remained in the ghetto there during the German occupation despite an offer by Archbishop Czepticky to shelter him. He was eventually taken to a death camp, from which he escaped and sought refuge with the Archbishop, in whose home he lived for nine months until the Russians liberated the city.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Annual Youth Service This Friday Night

THIS Friday night, December 27th, at our lecture services which begin at 8:30 o'clock, we shall have our annual special services devoted to the problems of the Jewish Youth. Rabbi Levinthal has invited representatives of various Youth Groups to take part in a symposium on the general theme "Whither Our Jewish Youth?"

Mr. Bertram Rosenberg, President of the Youth Division of the Brooklyn Jewish Community Council, Miss Betty Shoffman, National Chairman of Education Committee of Junior Hadassah, and Mr. Cassell Abelson, a senior student in the Rabbinical Department of the Jewish Theological Seminary of America, will be the speakers. Rabbi Levinthal will present the speakers and deliver the introductory remarks.

We hope that the young people of our Center will attend. We are particularly anxious to have our sons and daughters attending the colleges, who will be home this week for their vacation, to attend these services.

Cantor Sauler will lead the congregational singing and render a vocal selection.

## Advance Notice

NEXT Friday evening, January 3rd, we shall have as our guest preacher, Rabbi Jerome Unger, the Executive Director of the Committee on Unity of the Zionist Organization of America, who will preach on the subject "Seeing Jewish Life Whole."

## 120 Men and Women Enrolled in Adult Institute of Jewish Studies

120 men and women have enrolled this year in the various courses of our Institute of Jewish Studies for Adults. Many have enrolled for three or four courses and all of them are showing a great interest in the progress of their studies.

The full record of attendance in the various classes are as follows:

HEBREW A—Mrs. Paula Weinreb	28
HEBREW B—Mrs. Jean-Serbin Beder	11
HEBREW C—Mr. Samuel Edelheit	15
ADVANCED HEBREW—Miss Lillie Rube	16
TALMUD A—Dr. Michael Higger	18
TALMUD B—Dr. Michael Higger	6
JEWISH HISTORY—Mr. Leo Shpall	20
RELIGION (Study of the Prayer Book)—Mr. Leo Shpall	30
DAY COURSES (Bible and Religion)—Dr. Alexander Burnstein	26

## New High Reached in Registration Of Center Schools

THE schools of our Brooklyn Jewish Center have reached the highest enrollment of pupils in the history of our institution. The members will be very happy to note registration that we have in the various schools this term:

Afternoon Hebrew School—315, including Post Graduate Hebrew Class
Sunday School, including Consecration Class and Post Bar Mitzvah class—275
Center Academy—194

Unfortunately, a number of further applicants had to be denied admission this term because of crowded space. Our schools are utilizing every available space in the Center building as well as the two additional buildings on Lincoln Place which are used as annexes.

## Five Lectures on the "Story of the Zionist Movement"

THE Eastern Parkway Zionist District No. 14 has arranged a course of five lectures dealing with the history and development of the Zionist movement. These lectures will be given at the Center on five successive Wednesday evenings by Prof. Abraham S. Halkin, instructor of Semitics at Columbia University and Associate Professor of history at the Seminary College of Jewish Studies. The first lecture will be delivered on January 8th and will be continued up to and including Wednesday evening, February 5, 1947. Center members and their friends are cordially invited to attend. There is no charge for admission to the entire course.

## Center Clubs

### INTER-CLUB ACTIVITIES

The Social arranged by the Shomrim and Vivallets was a success. The program consisted of dancing and games. The two clubs are planning another social in the near future.

### SHOMRIM

The members of the Shomrim are busy collecting money for the Jewish National Fund. Each member undertook to plant at least one tree. Discussions on Palestine Today, the significance of Chanukah, highlighted the last month's program.

### TZOFORM

The Tzofim club was particularly interested in the features which appeared in the current issue of the *Young Judean Magazine*. Of particular interest which aroused a lively discussion were the recent developments in Palestine and in other lands. The athletic activities well rounded up the program of the club.

### MACCABEES

The Maccabees played basketball; the opponents were an "All Star Team." The important feature of that game was that all the members of the club took part in the game. Like the Tzofim, the Maccabees used the *Young Judean Magazine* as the basic material for their club discussion. A topic worth noting was Anti-Semitism in High Schools.

### VIVALETS AND CANDLELITES

Both girls' clubs had their gym night full of activities. They played basketball, other various games and had swimming. In their respective clubs, the girls were busy with Arts and Crafts, songs, dancing and hearing stories of Jewish life in Palestine.

### RACHEL JUDEANS

The Rachel Judean Girls' Club, which meets on Sunday afternoons, has elected the following officers: President—Jeannette Flamm; Vice President—Rita Aronoff. The club is participating in the Young Judea Jewish National Fund Contest.

## Employees' New Year's Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members are urged to make contributions to this fund.

## Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts for the purchase of prayer books and talcism from Mr. and Mrs. Jack Bloom, in honor of the Bar Mitzvah of their son, Theodore, and Mr. and Mrs. Aaron Finkelstein, in honor of the marriage of their daughter, Rebecca.

## Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Dr. and Mrs. Abraham Drucker of 415 East 94th Street, on the announcement of the birth of a son, David, on December 11th.

Mr. and Mrs. Israel Kramer of 2215 Newkirk Avenue, who announce the engagement of their son, Nathaniel B., to Miss Marilyn Herman.

Mr. and Mrs. Lawrence Schiff of 135 Eastern Parkway, who announce the marriage of their son, Mortimer S., to Miss Vera B. Mirsky at the Center on December 24th.

Miss Beatrice Spiro of 1301 Lincoln Place, who announces her marriage to Mr. Harry Solata on December 25th.

## Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Irving Spatz of 263 Montgomery Street on the Bar Mitzvah of their son, Alan, which will be celebrated at the Center this Saturday morning, December 28th. Congratulations are also extended to the grandfather, Mr. Jacob Harmatz.

## Sabbath Services

FRIDAY evening services at 4:15.

Kindling of candles at 4:15 P.M.

Sabbath services, Parsha "Vayigash"—will commence 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 4:15 P.M.

Rabbi Abelson will continue his lectures in Yiddish at 3:15 P.M.

## Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 4:15 P.M.

# ANNUAL MEETING—JANUARY 30th

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 30th, 1947, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAURICE BERNHARDT, *Secretary*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

## Officers

For President	Emanuel Greenberg	2nd Vice-President	Hyman Aaron
1st Vice-President	Dr. Moses Spatt	Treasurer	David Goodstein
	Secretary	Frank Schaeffer	

## Members of the Board of Trustees (For a term of three years, 1947, 1948, 1949)

Maurice Bernhardt	David Goodstein	Kalman I. Ostow
Harry Blickstein	Samuel Lemberg	Frank Schaeffer

## Members of the Governing Board

Aaron, Bernard J.	Gottlieb, Aaron	Levy, Mrs. Harry	Schwartz, Harry
Abelov, Saul S.	Gottlieb, Irv. J.	Lowenfeld, Isador	Schwartz, Nathan T.
Albert, Louis	Greenblatt, Samuel	Lowenfeld, Mrs. I.	Shorin, Abraham
	Greene, Harry	Lurie, Leib	Siegel, Wm. I.
Benjamin, A. David	Gribetz, Louis J.		Siegmester, Isaac
Bernhardt, Mrs. M.	Gross, Henry H.	Markoff, Dr. S. T.	Silberberg, I.
Bernstein, Alex		Markowe, Benj.	Simon, Louis
Blacher, Chas.	Halperin, Israel	Martz, Benj.	Spiegel, David
Brenner, Mrs. Ph.	Halperin, Louis	Melker, Abr. R.	Stark, Abe
	Halpern, David	Miller, Dr. Solomon J.	Stark, Joseph
Cohen, Emanuel	Heimowitz, Joseph	Mitrani, Solomon	Stark, Samuel
Cohen, Dr. Irv. L.	Horowitz, Irv. S.		Sterman, Jack
Cooper, Harry	Horowitz, Mrs. Jos.	Neinken, Morris	Straussberg, Samuel
Daum, Louis	Inselbuch, Samson	Palevsky, Philip	Teperson, Dr. H. I.
Dilbert, Chas.	Isacowitz, Bernard	Parnes, Louis	Turner, Herbert
Doner, Jacob S.		Pollack, Aaron	
		Preston, Harry	Weinstein, A. A.
Fine, Chas.	Jaffe, Benj.		Weinstein, Michael
Fine, Jesse J.	Joley, Albert	Rachmil, Hyman	Weinstock, Louis
Finkelstein, Dr. R.		Rivkin, Louis	Wender, M. D.
Frieman, Reuben	Kamenetzky, Saml.	Rosen, Meyer	Wiener, Mrs. I.
	Kaminsky, David B.	Rosensohn, Ira L.	Witty, Mrs. Al.
	Kaplan, Abraham		
Ginsburg, Abraham	Kaufmann, Leo	Safer, Chas.	Zeitzy, Harry
Gluckstein, Ira I.	Klinghoffer, Morton	Salwen, Nathan	Zimmerman, Mort.
Goell, Milton J.		Schneider, S. A.	Zirn, Abr. H.
Goldberg, Max	Levenson, Dr. S. M.	Schrier, Isaac	Zucker, Harry
Goldberg, Saml. H.	Leventhal, Julius	Schwartz, Arnold M.	Zwerdling, Tobias
Goldstein, Joseph	Levine, Max H.		
Goldstein, Nathaniel	Levine, Morris B.		

## Nominating Committee

Nathan D. Shapiro, *Chairman*

Chas. Blacher	Max Goldberg	Max N. Koven
Louis Daum	Jacob L. Holtzmann	Louis Rivkin
Chas. Dilbert		Abe Stark



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABEL, Miss MARY  
Res. 1792 St. Johns Pl.

ABES, Miss MADELINE S.  
Res. 597 Ocean Pkwy.

*Proposed by* Herbert Davison,  
Bernard Braverman

ABRAMSON, ROBERT L.  
Res. 1618 Carroll St.  
Bus. Women's Wear, Newark, N. J.  
Single

*Proposed by* Rubin Gralla,  
David Samuelson

BERKOWITZ, Miss RUTH  
Res. 681 Crown St.

*Proposed by* Gerald Jacobs,  
Louis Daum

BESSEN, Miss DORIS  
Res. 901 Hopkinson Ave.

*Proposed by* Mary Axtmayer,  
Bernard Goldstein

BODONOFF, Miss GLADYS  
Res. 455 Schenectady Ave.

*Proposed by* Gerald Jacobs,  
Harold Jacobs

CAHN, Miss HARRIET  
Res. 560 Ralph Ave.

*Proposed by* Frieda Rappaport,  
Jack Silver

COE, JULES  
Res. 94 Tompkins Ave

Bus. Teacher, Eastern Dist. H. S.  
Single

COHEN, FRANK A.  
Res. 201 Crown St.

Bus. Brassieres, 395—4th Ave.  
Married

*Proposed by* Benjamin Katz,  
Simon Katz

DANIELS, Miss FLORENCE  
Res. 135 Ocean Ave.

*Proposed by* Lillian Cohen,  
Ida Engel

DUBENSKY, ABRAHAM  
Res. 1787 East 29th St.

Bus. Attorney, 33 W. 42nd St.  
Single

*Proposed by* Max H. Levine,  
Stanley H. Rottenberg

DUBENSKY, SEYMOUR  
Res. 591 Ocean Ave.

Bus. Attorney, 33 W. 42nd St.  
Married

*Proposed by* Max H. Levine,  
Stanley H. Rottenberg

ERLICHMAN, Miss BERTHA  
Res. 1063 Eastern Pkwy.

FELBERBAUM, MAX  
Res. 650 Crown St.

Bus. Accountant, 1450 Bway.  
Single

*Proposed by* Irving Forsten,  
Irwin Schecker

FISHMAN, STANLEY  
Res. 539 Crown St.

Bus. C.P.A., 570—7th Ave.  
Single

*Proposed by* Daniel Fishman,  
Aaron Elkind

FUCHSBERG, JACOB D.

Res. 278 New York Ave.  
Bus. Attorney, 320 Bway.  
Married

GLASS, HARRY  
Res. 426 Sterling St.

Bus. Rags, 451 W. Bway.  
Married

*Proposed by* Harry Klaristenfeld,  
Benjamin Katz

GLASSMAN, Miss AUDREY  
Res. 1740 President St.

*Proposed by* Harry Shor,  
Charlotte Cohen

GLOZER, SOLOMON

Res. 751 Troy Ave.  
Bus. Hardware, 546 Howard Ave.  
Married

*Proposed by* Aaron Pollack,  
Louis Glazer

GOLDBERG, GEORGE

Res. 1054 Eastern Pkwy.  
Bus. Accountant, 521—5th Ave.  
Single

*Proposed by* Melvin F. Schwartz,  
Seymour Jacobson

GOLDBLUM, Miss ANNE

Res. 1373 St. Johns Pl.  
*Proposed by* Louis Simon

GOLDIN, ABRAHAM

Res. 455 Schenectady Ave.  
Bus. Attorney, 66 Court St.  
Single

*Proposed by* Joseph Goldstein

GOLUB, Miss SELMA

Res. 1325 Eastern Pkwy.  
*Proposed by* Gerald Jacobs,  
Anne Harr

GORDON, Miss JOYCE M.  
Res. 85 E. 43rd St.

GORMAN, Miss MARION  
Res. 297 Lenox Rd.

GOROBETZ, SEYMOUR  
Res. 659 Rockaway Pkwy.  
Bus. Shirts, 1115 Bway.  
Single

GRANT, JACK  
Res. 706 Troy Ave.  
Bus. Leather, 4 Washington Pl.  
Single

*Proposed by* Melvin T. Schwartz,  
Seymour Jacobson

GREENBLATT, VICTOR  
Res. 19 Fiske Pl.  
Bus. Jewelry, 22 Eldridge St.  
Married

*Proposed by* David S. Fields,  
Hyman J. Finkelstein

GREENFIELD, Miss KATHLEEN  
Res. 159 Eastern Pkwy.

*Proposed by* Myron Sanft,  
Jules W. Gold

HELLER, Miss LAURA  
Res. 1637 Park Pl.

*Proposed by* Frieda Rappaport,  
Jack Silver

HOLLANDER, Miss MIRIAM  
Res. 848 Eastern Pkwy.

*Proposed by* Mrs. H. Weingold,  
Solomon Sorscher

KAPLER, Miss THELMA  
Res. 2058 Union St.

*Proposed by* Loretta Gusick

KASSEL, JOSEPH  
Res. 71 Brooklyn Ave.  
Bus. Automotive, 238 Rogers Ave.  
Single

*Proposed by* Saul Wolfson,  
Harold Blackman

KIPNESS, Miss RHODA LEE

Res. 220 Kingston Ave.  
*Proposed by* Lee Schneiderman,  
Gerald Jacobs

KLEIN, ARTHUR

Res. 942 Eastern Pkwy.  
Bus. War Assets Adm., 111—8th  
Ave.

Single  
*Proposed by* Morris D. Wender,  
Herbert Turner

KLEIN, WILLIAM  
Res. 48 Monument Walk

Bus. Wine, 4500—2nd Ave.  
Married

*Proposed by* Morris D. Wender,  
Herbert Turner

- KOSKI, JOSEPH  
Res. 138 Sullivan Pl.  
Bus. Loans, 984 Fulton St.  
Single
- LAMPERT, MRS. FRANCES  
Res. 373 Ocean Ave.
- LEHMAN, Miss SHIRLEY E.  
Res. 111 E. 21st St.  
*Proposed by* Louis Radwell,  
Sam Rettinger
- LEVY, ALEXANDER  
Res. 36 E. 55th St.  
Bus. Steel, 36-33—21st St., L. I. C.  
Married  
*Proposed by* Judge Emanuel Greenberg
- MEYERS, Miss JOYCE  
Res. 156 E. 96th St.  
*Proposed by* Louis Radwell,  
Sam Rettinger
- MOGERMAN, Miss ROSLYN  
Res. 303 Rockaway Pkwy.  
*Proposed by* Harry Shor,  
Charlotte Cohen
- PHILLIPS, SHERMAN I.  
Res. 388 Midwood St.  
Bus. Textiles, 152 W. 36th St.  
Single  
*Proposed by* Bernard J. Aaron,  
Maurice Bernhardt
- RADER, IRVING  
Res. 118 Avenue P  
Bus. Attorney, 16 Court St.  
Single  
*Proposed by* Max H. Levine,  
Stanley H. Rottenberg
- RAPPAPORT, Miss PAULINE  
Res. 25 Amboy St.  
*Proposed by* Irving I. Becker,  
Sol Katz
- RASHKIN, BENJAMIN  
Res. 355 Lefferts Ave.  
Bus. C.P.A., 28 Warren St.  
Married  
*Proposed by* Judge Emanuel Greenberg
- ROSE, NORMAN I.  
Res. 290 Empire Blvd.  
Bus. Accountant  
Married  
*Proposed by* Arnold W. Lederer,  
Joseph Goldberg
- ROSENFELD, Miss FLORENCE  
Res. 115 Lenox Rd.  
*Proposed by* Sheila Friedman,  
Joseph Kahn
- ROSLOFSKY, Miss MILDRED  
Res. 1184 Piedmont St.
- RUBEL, Miss SYDELLE  
Res. 1614 Bedford Ave.
- RUCHMAN, SAMUEL  
Res. 961 Eastern Pkwy.  
Bus. Dress Mfg., 40 W. 33rd St.  
Single  
*Proposed by* Harriet Schorr,  
Doris Shapiro
- RUDENSKY, MAX  
Res. 1274 Carroll St.  
Bus. J.N.F., 41 E. 42nd St.  
Married  
*Proposed by* Louis Daum,  
Dr. I. H. Levinthal
- SCHANKER, I.  
Res. 1370 Eastern Pkwy.  
Bus. Ribbons, 670 Bway.  
Married  
*Proposed by* Morton Klinghoffer
- SCHLOSBERG, EMANUEL  
Res. 365 New York Ave.  
Bus. Textile, 1071—6th Ave.  
Married  
*Proposed by* Jacob Black,  
Joseph Meisel
- SCHWARTZ, RUBIN  
Res. 584 E. 91st St.  
Married  
*Proposed by* Irving Goldstein,  
Robert Krauss
- SCHWIMMER, SIDNEY  
Res. 233 So. 2nd St.  
Bus. Income Tax Bureau  
Single
- SEGAL, MEYER  
Res. 563 Midwood St.  
Bus. Lamp Mfg., 119 McKibben St.  
Married
- SELIKSON, Miss RUTH L.  
Res. 1063 Eastern Pkwy.  
*Proposed by* Myron Sanft,  
Irwin Schecker
- SIEGEL, MITCHELL  
Res. 2601 Glenwood Rd.  
Bus. Lawyer, 121 E. 40th St.  
*Proposed by* I. B. Rosenfeld,  
Albert Glickman
- SIGAL, SOL  
Res. 921 Oriental Blvd.  
Bus. Ventilators, 1675—63rd St.  
Married  
*Proposed by* Joseph Greenberg,  
Murry Husid
- SILVER, Miss RAE  
Res. 155 West End Ave.
- SILVERMAN, JEROME  
Res. 2212 Ditmas Ave.  
Bus. Greeting Cards, 787—11th Ave.  
Single  
*Proposed by* Melvin T. Schwartz,  
Seymour Jacobson
- SILVERMAN, Miss SYLVIA  
Res. 285 Rockaway Pkwy.
- STERLING, LESLIE S.  
Res. 769 St. Mark's Ave.  
Single  
*Proposed by* Horace Sterling
- STERLING, MORTON  
Res. 769 St. Mark's Ave.  
Single  
*Proposed by* Horace Sterling
- WACHTMAN, SIEGMUND S.  
Res. 1671 Carroll St.  
Bus. Textiles, 498—7th Ave.  
Married  
*Proposed by* Leo Kaufman,  
Abe Mann
- WINIKER, Miss ANNE  
Res. 1073 Eastern Pkwy.  
*Proposed by* Max D. Zankel,  
Louis Frank
- WOLF, LESTER  
Res. 97 Chester St.  
Single  
*Proposed by* Dr. Harry H. Friedman
- WOLLMAN, Miss THELMA  
Res. 173 Pulaski St.  
*Proposed by* Herbert S. Levine,  
Ira Rudin

The following has applied for re-statement:

SHAPIRO, IRVING  
Res. 604 Eastern Pkwy.  
Bus. Real Estate, Same  
Married

The following applications were received too late for insertion in the regular columns

AGIN, DR. HENRY V.  
Res. 1156 Union St.  
Bus. Physician, Same  
Married  
*Proposed by* Dr. R. Finkelstein,  
Dr. David Levine

BALMUTH, DAVID A.  
Res. 590 Montgomery St.  
Married

BOBROWITZ, AARON  
Res. 598 Pennsylvania Ave.  
Bus. Pharmacist, 200 Osborn E.  
Married  
*Proposed by* Muriel E. Frank,  
Harriet Sherman

[Continued on page 22]

# KOL NIDRE APPEAL 1946-5707

## LIST OF DONATIONS

- Ellis, Jacob G.
- Preston, Harry
- Hoffman, I.
- Brukenfeld, Morris  
Children of Mr. and Mrs.  
Hyman Fein (in memory  
of their parents)
- Glaubman, Joseph (in  
memory of beloved parents,  
Risa & David Glaubman)
- Zirn, Samuel (in memory of  
beloved parents)
- Aaron, Hyman  
Bernard, Mrs. L. W.  
Brenner, Phillip  
Cohen, Emanuel (in memory  
of Gershon Cohen and  
Mr. and Mrs. Morris L.  
Frank)
- Fortunoff, Jacob A.  
Freedman, Harry A.  
Goldberg, Maurice E. (in  
memory of Helen Nathan  
Goldberg)
- Gondelman, Sidney  
Goodstein, David  
Goodstein, William  
Gross, Henry H.  
Halperin, Nathan  
Holtzmann, Jacob L.  
Isaacs, Edward  
Lemberg, Samuel  
Leventhal, Julius  
Leventhal, Norman  
Levine, Morris B.  
Maslow, Harry  
Miller, Morris  
Mitrani, Sol H.  
Moskowitz, Samuel  
Ostow, Kalman I.  
Polsky, Archie (in memory of  
beloved departed father,  
Solomon Polsky)
- Rinzler, Samuel  
Robbins Bros.  
Rosen, Meyer A.  
Rosenbluth, Isidore  
Rothkopf, Hyman  
Rutstein, Mrs. Jacob (in  
blessed memory of Jacob  
Rutstein)
- Schneider, Samuel A.  
Schwartz, Harry  
Smerling, Morris
- Spatt, Dr. Moses  
Sussman, Harold (in memory  
of Adolf and Lottie  
Sussman)  
Sussman, Sol  
Tedoff, Samuel R. (in  
memory of Mr. and Mrs.  
Barnett Duke)
- Brenner, Louis  
Sklar, Mrs. John
- Schiff, Lawrence  
Zinn, Martin
- Lazarowitz, Mrs. I.
- Fisher, Jack
- Abrams, Hyman  
Anonymous  
Ballas, Max  
Berman, Dr. Harry  
Blacher, Charles  
Burros, Elias  
Dilbert, Charles  
Dubrow, George F.  
Epstein, Bernard and Maurice  
Fleisher, Philip  
Goldberg, Max  
Greene, Harry (in memory  
of Mr. and Mrs. Henry  
Seinfeld)
- Greenfield, Dr. Samuel D.  
Halperin, Israel  
Halperin, Louis  
Janow, Samuel K.  
Kaplan, Abraham  
Kaplan, Benjamin  
Katlowitz, Harry S.  
Koven, Dr. Benjamin  
Krebs, Moe A.  
Kugel, Simon H.  
Lazarowitz, Joseph  
Levine, Mrs. A. Abraham  
Levine, Seymour  
Lubell, Morris M.  
Lurie, Leib  
Parnes, Louis  
Posner, Herbert; Joseph,  
Arthur, and Liebler, Roy  
(in memory of Abraham  
and Rebecca Posner)
- Posner, Louis  
Puchkoff Bros.  
Raabin, Herman  
Robbins, Sydney J.  
Rothkopf, Abraham  
Rothman, Irving
- Saffer, Louis  
Salwen, Nathan  
Schwartz, Nathan T.  
Shapiro, Nathan D.  
Shorin, Morris  
Smerling, Samuel  
Sokoloff, Ralph  
Stolitzky, Dr. Benjamin  
Swarzman, Oscar  
Witty, Albert  
Wolff, Louis  
Yanowitz, Herman
- Goody, Harris
- Klebanow, Nathan
- Bernstein, Alex  
Fricman, Reuben
- Aaron, Bernard J.  
Aaron, Joseph I.  
Abelow, Saul S.  
Adler, Ben  
Albert, Isaac  
Amster, Sol  
Bank, Robert J. (in memory  
of father, Theodore Bank)
- Becker, Samuel  
Belfer, Rubin  
Berke, Barney  
Bernstein, Samuel  
Blankstein, Louis  
Blaustein, Karl A.  
Blumberg, Joseph N.  
Breier, Henry  
Christenfeld, Mrs. Lena (in  
memory of beloved  
husband, Samuel H.  
Christenfeld)
- Dau, Louis  
Dickman, Irving  
Duberstein, Mrs. Mary  
Dubrow, Benjamin  
Fink, Dr. Abraham  
Finkelstein, Dr. Reuben  
Friedman, Dr. Harry H.  
Gabriel, Barnett  
Garlin, Isidor  
Gilbert, Dr. Samuel S. (in  
memory of beloved parents,  
Louis and Bessie Gilbert)
- Glasser, Abraham  
Gluckstern, Simon  
Goell, Milton J.  
Goldberg, Samuel  
Golden, Samuel
- Goldman, Percy (in memory  
of Abraham J. Goldman  
and S. Goodman Levy  
Goldstein, Dr. Max  
Goldstein, Hon. Nathaniel L.  
(in memory of father,  
Max Goldstein)  
Gottlieb, Aaron  
Greenfield, Louis  
Greenspan, Jacob  
Greif, Abe  
Halpern, David (in honor of  
grandchildren)  
Hecht, Dr. Darwin (in  
memory of Moses B. Colish)  
Hirsch, Mrs. Ida  
Hyde, Ben  
Hyde, Dr. William H. (in  
memory of Mr. and Mrs.  
Isaac Shlefshtein)  
Joffe, Philip  
Kamenetzky, S.  
Klein, Robert  
Klinghoffer, Kobie  
Levenson, Julius (in memory  
of father, Meyer Levenson)  
Levin, Philip A.  
Levine, Dr. Arthur  
Levine, Marvin  
Levine, Philip A.  
Levingston, Isaac  
Lewis, Harold (in memory of  
Aaron Lewis)  
Lewis, Philip (in memory of  
father, Aaron Lewis)  
Light, Julius  
Marcus, Dr. Lazarus  
Melker, Abraham R.  
Metz, Max  
Nelson, Dr. Louis S.  
Rabinowitz, Dr. Harris M.  
Rachmil, Hyman  
Riker, I. Jerome  
Rosenberg, David  
Rosenfeld, I. B.  
Rosenfeld, Irving  
Rosenthal, Samuel  
Rothkopf, Morris  
Safier, Charles  
Salit, Mrs. Kate (in memory  
of Harris Salit)  
Schaeffer, Frank  
Schein, Louis  
Scheiner, Arthur E.  
Schrier, Isaac  
Schrier, Mrs. Joseph



Shapiro, Thomas A.  
Siegel, Harry (in memory of  
dearly beloved parents,  
Morris Siegel and Herman  
and Sarah Safier)

Silverman, Jack  
Simon, Louis (in honor of  
Phillip Brenner with a  
fervent prayer that he  
recovers from his illness)

Spiegel, Simon  
Stang, Jack  
Stark, Abe  
Stelzer, Abraham J.  
Stoloff, Dr. Benjamin  
Swarzman, Herman  
Weinstein, Isidore  
Wexler, Isidor  
Wohl, Mrs. Sophie  
Wolk, Frank  
Zakheim, Harry  
Zechnowitz, Jacob  
Zucker, Joseph

Anderman, Max  
Forst, Emanuel  
Gray, Isidor  
Rawick, Julius L.  
Rosof, Al and Murray (in  
memory of Benjamin and  
Abraham Rosof)

Buchman, Harry  
Feinstein, Isidore  
Goody, Charles  
Heimowitz, Joseph  
Hurwitz, Mervin  
Kaplan, Mrs. Bella R.  
Kaufmann, Leo  
Lowenfeld, Isador  
Rivkin, Louis  
Rutta, Thomas \*  
Wender, Morris D.

Anonymous

Bershad, John  
Diamond, Harry P.  
Dressner, George M.  
Feldt, Joseph  
Fine, Charles  
Gitlin, Dr. Milton F. (in  
memory of beloved father,  
Solomon H. Gitlin)  
Goldblatt, Sidney  
Gottlieb, Irving J.  
Halperin, Emanuel (in  
memory of father, Simon  
Halperin)  
Horowitz, Sol  
Kabram, Saul  
Kolbert, Milton  
Lack, David S.  
Levine, Dr. William  
Levy, Harry

Markowe, Benjamin  
Marvel, Moe  
Mines, Jacob  
Prince, Mrs. Frances, Milton  
and Matthew (in memory  
of husband, Abraham  
Prince)  
Ratner, A. E.  
Reiner, Herbert H. (in  
memory of beloved parents  
and brother)  
Salzberg, Dr. Abraham H.  
Schrier, Heyman  
Seaman, Louis (in memory  
of Rose Fishman)  
Smerling, William C. (in  
memory of uncle, Morris  
H. Taub)  
Spiegel, David  
Tanenbaum, Herbert  
Wunderlich, Charles  
Zirinsky, Harry

Abraham, Simon  
Axtmayer, Oscar  
Barnett, Paul (in memory of  
parents)  
Bergmann, Bernard J.  
Beyer, Dr. Morris (in memory  
of departed parents)  
Cantor, Max  
Cohen, Abraham  
Cohen, Murray (in memory  
of beloved father, Samuel  
Cohen)  
Dan, Dr. Julius M.  
Deutsch, Carl  
Douglas, Dr. William  
Eisner, Felix  
Fabrikant, Max  
Feinberg, Philip F.  
Fink, Alan (in memory of  
A. S. Fink)  
Frey, David  
Friedman, Morris (in memory  
of sister, Mrs. Ida  
Dorfman)  
Froelich, Henry  
Ginsburg, Abraham  
Gittleman, Dr. Isaac F.  
Glaubman, Harry (in memory  
of parents, David and Risa  
Glaubman)  
Glaubman, Louis (in memory  
of parents, David and Risa  
Glaubman)  
Goell, Mrs. Jacob  
Goldberg, Morris (in memory  
of Bernard I. Finkelstein)  
Goldman, A. L.  
Goldman, Martin M.  
Goldsmith, Emanuel (in  
memory of mother)  
Gorodiz, Joseph

Gottesman, Alice (in memory  
of mother, Sarah Shifre  
Gottesman)  
Grabisch, Benjamin  
Hack, Isadore  
Heiman, Harry (in memory  
of Mollie Heiman, Max  
and Samuel Cohn)  
Heimowitz, Max  
Helfand, Hyman  
Horowitz, Irving S.  
Jackman, James J.  
Jaffe, Leon (in memory of  
Philip Jaffe and Abraham  
Vogel)  
Jampolis, Max  
Kaplan, Leonard G.  
Kaplan, Robert (in memory  
of parents)  
Kaplan, Sidney  
Karlin, Abraham  
Katlowitz, Irwin  
Kiel, A.  
Klein, K. Karl  
Klein, Mrs. Louis (in memory  
of departed husband,  
Louis Klein)  
Klinghoffer, Morton  
Krauss, Robert (in memory  
of father and mother)  
Krefetz, Reuben R. (in  
memory of Frank Krefetz)  
Kuperstein, Dr. David  
Leaks, Miss Dora  
Levenson, Samuel M.  
Levy, Jeremiah  
Liberman, Harry  
Lieb, Henry (in memory of  
Jacob Lieb)  
Lipshutz, Philip D.  
Lipson, Sidney J.  
Manes, Edward M.  
Marvin, Anthony  
Meisel, S. W.  
Meltzer, Herman  
Michaelson, Ben S.  
Miller, Abraham  
Miller, Samuel  
Moskowitz, Mrs. Esther  
Polivnick, Isidor  
Pries, Leonard  
Reager, Abraham  
Reznick, Moses  
Richman, Annie (in memory  
of husband)  
Rokeach, Dr. Aaron  
Rosen, Louis  
Rosen, Murray  
Rosenberg, Mrs. Rose (in  
memory of Joseph  
Rosenberg)  
Roth, Louis J.  
Rothkopf, Samuel  
Schwartz, Julius  
Schiller, Murray

Schless, Charles J.  
Sharon, J. M.  
Shlakman, Saul A. (in  
memory of beloved father,  
Jacob Shlakman)  
Silverman, Abraham  
Silverstein, Dr. I. Spencer  
Teller, Henry  
Unger, Herbert  
Wiener, Isaac  
Weinstein, Abraham

Aaron, Dr. Irving P. (in  
memory of daughter,  
Roslyn Goldstein)  
Axelrad, Jack  
Becker, Edward I.  
Berlowitz, Harold D. (in  
memory of Sgt. William  
Mantel)  
Blickstein, Harry  
Block, Abraham  
Buxbaum, Edward (in honor  
of birth of a son, Stephen  
Louis)  
Canick, Dr. Michael  
Cassel, David  
Danciger, Murray J. (in  
memory of mother)  
Eisenberg, Julius  
Farber, Dr. David  
Feldman, Abraham  
Fortunoff, Max (in memory  
of father, Chaim Ben Srul  
Shea)  
Gaberman, Abraham  
Gellar, Dr. Abraham  
Goldberg, Sol (in memory of  
Jack Shafran)  
Goldman, William (in  
memory of father)  
Goldstein, Harry (in memory  
of Breina Goldstein)  
Greenberg, David (in memory  
of Herman Gertler)  
Gutchin, Benjamin  
Guterman, George (in  
memory of father, Joseph  
Guterman)  
Haiken, Benjamin (in memory  
of father-in-law, Louis  
Evans)  
Hazelcorn, Samuel C.  
Honig, Lou (in memory of  
father, Charles Honig)  
Jacobs, Jennie (in memory of  
husband, Joseph Jacobs)  
Johnson, S.  
Kannel, Miss Martha (in  
memory of dear departed  
friend, Minnie Spiegel)  
Karasik, Leo (in memory of  
Rose Karasik)  
Kirsch, Jack  
Levin, Dr. David

## MEMBERSHIP APPLICATIONS (Continued from page 19)

### FRIEDMAN, MARTIN

Res. 1594 Eastern Pkwy.  
Bus. C.P.A., 217 Broadway  
Single  
*Proposed by* Gerald Jacobs, Leo Stam

### GARR, LEON J.

Res. 52 Hart St.  
Bus. Acc't, 1328 Broadway  
Single  
*Proposed by* Raymond L. Jablon

### GOODMAN, Miss SYLVIA

Res. 207 E. 92nd St.  
*Proposed by* Samuel I. Samuels,  
Rhoda Samuels

### HOUSMAN, Miss NORMA

Res. 249 E. 48th St.  
*Proposed by* Doris Rose, Pearl Herson

### LEVINE, Miss DIANE

Res. 133 E. 87th St.  
*Proposed by* Harriet Cahn, Jack Silver

### LEVINE, EUGENE

Res. 86 E. 43rd St.  
Bus. Gov't, 346 Broadway  
Single  
*Proposed by* Ethel Moch, Ruth Grebler

### NEWIRTH, GEORGE

Res. 706 Montgomery St.  
Bus. Mfg., 11 Rock St.  
Married  
*Proposed by* Isidor Fine,  
Samuel Kaufman

### POMERANTZ, Miss LORRAINE

Res. 123 E. 92nd St.  
*Proposed by* Sylvia Silverman

### RUBENSTEIN, MARC

Res. 25 Plaza St.  
Bus. Student  
Single  
*Proposed by* David Rubenstein

### SCHWEILOCH, LOUIS

Res. 15 Crown St.  
Bus. Lithograph, 47 West St.  
Married  
*Proposed by* Mrs. Florence Rosenfeld

### SEIDERBAUM, SAM

Res. 455 Schenectady Ave.  
Bus. Fruit, 5117 Church Ave.  
Married  
*Proposed by* Dr. Irvin J. Sparer,  
Rubin Gralla

### TIEFER, GEORGE

Res. 1296 Augustine Ave.  
Bus. Produce, 5117 Church Ave.  
Married  
*Proposed by* Dr. Irvin J. Sparer,  
Rubin Gralla

### SAMUEL H. GOLDBERG,

*Chairman, Membership Committee*

### Condolence

WE extend our most heartfelt expressions of sympathy and condolence to Mr. Max Susnick of 355 Lefferts Avenue on the loss of his beloved father on December 17th.

### Important Note to Parents of Bar Mitzvahs

RABBI LEVINTHAL has prepared a new prayer, which will be recited by the second lad, when two Bar Mitzvahs are scheduled for the same Sabbath. Hitherto, when two boys were Bar Mitzvah on the same Sabbath, unless one of the lads rendered the prayer in Hebrew, both recited the same English version.

We still hope that one of the boys will say it in the beautiful Hebrew text. But

the new prayer, which the Rabbi has just prepared, will do away with the repetition of the same text, should both lads recite it in English.

### Personal

Mr. Mordecai Gorelik, son of Mr. and Mrs. Morris Gorelik of 1431 President Street, has arrived from Hollywood to design a new Broadway play by Arthur Miller, author of "Focus."

### Holiday Gym Schedule New Year's Day

THE holiday schedule will prevail in the Gym and Baths Department on Wednesday, January 1st (New Year's Day) and will be open from 10 A.M. to 2 P.M. for men and from 2 to 4 P.M. for boys.

## BASKETBALL GAME

Brooklyn Jewish Center

vs.

Hebrew Educational Society

This Sunday Evening, Dec. 29th

Preliminary Game at 8 P.M.

— Admission —

Centers members—75¢ (incl. tax)

Non-members—\$1.20 (incl. tax)

JAN. 5th —

B. J. C. vs. Jersey City "Y"

Levitas, Nathan  
Nareff, Jonas  
Marder, Murray  
Margolin, Akiba  
Markoff, Dr. Samuel T.  
Miller, Max A.  
Model, Harry I.  
Monto, Dr. Jacob  
Moss, Elsa  
Nicoll, Samuel (in memory  
of mother, Sarah Nicoll)  
Pashenz, Herman J. (in  
memory of parents)  
Pindek, Abraham (in memory  
of Hyman Pindek)  
Reiss, Maurice M.

Rood, Dr. Morris (in memory  
of Ben Zion Seitsive)  
Rosenfeld, Master Jeffrey I.  
(in memory of father,  
Dr. Samuel G. Rosenfeld)  
Raskin, Harry  
Schacht, Lawrence (in mem-  
ory of Samuel Schacht)  
Schacknow, Arnold B. (in  
memory of father, Nathan  
Dymond)  
Schnapp, Ben (in memory of  
mother, Paia Schnapp)  
Sharkey, David (in memory  
of parents)

Shure, Mrs. Eva (in memory  
of dear parents, Mollie and  
Abraham Wechsler)  
Sirotkin, Irving  
Trachtenberg, Matilda V.  
Waxman, Mrs. Gussie  
Weidman, Albert (in memory  
of father, Samuel Weid-  
man)  
Wolf, Herbert (in memory of  
mothers, Ida Wolf and  
Nellie Wollitzer)  
Wolfson, Saul (in memory of  
father, Samuel Wolfson)  
Zimmerman, Julius

Bromberg, Michael  
Cohen, Jacob (in memory of  
father, Kaufman Quinton)  
Maklowe, Jacob  
Wisner, Benjamin H.  
Magid, Miss Laura (in mem-  
ory of departed father,  
Abraham Magid)  
Satinsky, Miss Shirley  
Sholklin, Nat  
Litwin, Miss Mamie  
Litwin, Miss Ruth  
Merlender, Miss Sylvia

## JACOB SCHIFF WAS BORN 100 YEARS AGO

[Continued from page 10]

cation Society and other similar projects were founded and endowed.

Jacob Schiff was a non-Zionist, but Palestine as the historic land of the Jews was dear to him. As far back as 1908 he visited the Holy Land and was very much perturbed by the conditions he found there. When the Hebrew Technical Institute in Haifa was established he made large gifts to it, but at the same time he declined membership on the Governing Board. Schiff kept up his interests in various phases of Jewish life in Palestine and lent his support to many an undertaking.

When the question of Palestine became paramount in 1917, he again reiterated that he was not a political Zionist but, said he, "I do believe that it might be feasible to secure the good will of America, Great Britain and France toward the promotion of a large influx and settlement of our people in Palestine." As time went on he found himself more and more in favor of an autonomous Palestine under the British "suzerainty." During the Peace Conference he wrote an article for the *Nation* entitled "The Need for a Jewish Homeland." In it he indicated the need for some outlet for emigration from Eastern Europe, and expressed the hope that Eretz Israel could once more become "a land flowing with milk and honey," and furnish "a reservoir for Jewish learning and for further development of Jewish literature." A strong believer in unity, he published in the Zionist press of 1920 an appeal for Palestine. "I am glad to have the opportunity to appeal to my fellow-Jew and fellow-Americans on behalf of Palestine," he wrote. "No American, certainly no American-Jew, can be indifferent to the call of that great little land of the past, and to the prospect of great things which seem to be in store for the future. I am not concerned with the political aspects of the question. Whatever the political forms may be under which the Jews in Palestine will live in the immediate and ultimate future, it is sufficient for me that the New Palestine will start its life. It is high time that American Jewry forget its differences and join hands in order that, united, it may find a solution to the

Jewish question which shall prove satisfactory to all, and of which, I verily believe, Palestine has become the cornerstone."

With the passing of Schiff, there closed a "Schiff period" in American Jewish life. We have had philanthropists and benefactors whose contributions to various causes perhaps exceeded his financially. Very few, however, have had the Schiff conception of Jewish philanthropy. It was Jacob Schiff who was a true *bal zedakah*. He not only gave, but took a vital interest in all things Jewish.

Make Your Reservations  
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NEW YEAR'S EVE  
DINNER and DANCE

Tuesday, December 31st

DINNER DE LUXE  
COCKTAILS - FAVORS

— Reservations —

\$10 to members and adult children

\$12.50 to guests of members



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BEACH

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Centrally located on Fashionable Ocean Promenade  
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